

THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

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THE ELEVENTH ANNIVERSARY.

The Eleventh Anniversary of the AMERICAN AND FOREIGN CHRISTIAN UNION has been held since our last issue. In order to lay the proceedings before our readers, we have delayed the publication of the present number a few days. We have also added several pages to the Magazine, that we may give an abridgement of the Annual Report of the Board of Directors. This delay we think will be fully compensated, by the variety, amount, and interesting nature of the matter comprised in this number.

ANNUAL SERMON.

The Anniversary Exercises were commenced on Sabbath evening, the 6th of May, and closed on Tuesday evening following. They were of elevated character, highly interesting, and well attended by large and intelligent audiences.

The Annual Sermon was preached on Sabbath evening, in the *Broadway Tabernacle*, corner of Broadway and Thirty-fourth street, by the Rev. William Hague, D. D., of the Baptist denomination—one of the pastors in this city. It was an able, excellent, and highly appropriate discourse, delivered in an impressive manner, and listened to with marked atten-

tion and lively interest, to the close, by a very large audience.

The text on which it was founded, was the fourteenth verse of the twenty-fifth Psalm: "The secret of the Lord is with them that fear him, and he will shew them his covenant."

The Board have requested a copy of the sermon for publication, and we trust that the author will gratify them and the friends of the cause which we labor to promote, by granting the request.

We will hope, therefore, to be able in some future number to present the sermon to our readers. In the meantime, we submit the following brief report and outline of it, as given by one of the daily papers in the morning next after its delivery.

Having announced the text, the preacher said:

"The word secret means something which was withheld from common view. When we saw great preparations for a mighty enterprise the reasons for which were not understood, it was natural to inquire wherein was the secret of the matter. The kingdom of Christ, as it had been established upon the earth, appeared to be inadequate to the great mission for which it was intended. . . .

"Christianity sought not to confine

itself to the heathen nations where original paganism was the rule, but it had a mission to the old and the new worlds, where a transformed paganism had been governing multitudes in the name of Christ. Underlying the words of the text was the development that a great cloud of gloomy mystery hung over the secret of those forces necessary to be exercised with a view to the victory of truth over error. There was a gloomy mystery enveloping the plans of God's government in regard to the great agencies which were at work to eradicate error. After we had surveyed the physical government of God, and taken cognizance of his moral government, viewed them in their mysterious aspect, in their bearings upon the established errors which exist in every form, then we discovered the lifting of the veil, and for the first time the grandeur of God's workings and his power.

"The preacher rapidly glanced at the rise and progress of pagan superstition up to the time of Christ's advent. Since then arrogating priesthoods had set themselves up as Christ, and in the concentrated shape of the Papal Hierarchy had assumed the prerogatives of God, and by their assumption had robbed half of Europe of the simple religion of the humble and lowly Savior. Although the retrospect of the history of the world was overcast with a heavy gloom, yet we had in the Bible a standpoint which beamed out a light that revealed the fact that never was there reason to be less hopeful than at the time when the Psalmist penned the words of the text. The covenant which God had made with Abraham, "In thee shall all the families of the earth be blessed," had been remembered, and in times of trial his children had taken comfort and courage, and stood boldly and energetically against the aggressions of Satan.

"At Rome was the same old paganism in a new garb and a new name. Middleton, while traveling there, had properly said, 'Better worship the founders of Empires, than the founders of convents

and nunneries.' Japan had elevated herself in the scale of civilization when she banished her priests; never did she stand higher in her history than when that great step opened up a highway for the Truth in its simplicity and its power.

"In reference to the Christian Union, the great law of compensations had been well illustrated in its history and in its results. The door was now open for Christians to lavish fortunes in scattering Bibles, where, seven years ago, the old Pope had supreme control. Sardinia, by the grace of God, had become Italy—was Italy. Victor Emanuel laughed at the papal bull of excommunication, and just like Luther, said, "Come, let us sing the 46th Psalm; 'God is our refuge and our strength,'" &c.

"Who were the Pope's friends now? Austria, Spain, Naples; but they have enough to do to attend to their own business.

"In 1851, an influence had been set to work by some Christian visitors at Florence, and the people in all directions were becoming anxious about the treasures of the Gospel, but they sought truth under disadvantages; and, to-day, in 1860, the door was open for Bibles and Testaments, which might be showered down, and none would be afraid to read. The prospects of that Society were now brightened. It had only to sow the seed, and soon they would be able to reap a glorious harvest in the salvation of souls."

CHANGE OF HOUR FOR THIS YEAR.

For various and important reasons the Board of Directors changed, this year, the hour of commencing the Anniversary exercises, on Tuesday, (the day designated by the Constitution for the annual meeting of the Society) from 10½ o'clock, A.M., to 7½ P.M. To avoid misapprehension on the part of members and friends of the Society, notice of the

change made was published in the secular and religious newspapers of the city, yet, as the Board regret to learn, some seem not to have been aware of it, and were consequently deprived of the privilege of attending the meeting. The misapprehension was also promoted by unauthorized notices, which appeared in some journals, on the morning of Tuesday, in which the exercises were represented as about to take place, at the usual time in the forenoon of that day. We trust that hereafter no such mistake or misapprehension in regard to the anniversary will occur. Perhaps a call to hold the exercises in the evening may not be made again.

EXERCISES ON TUESDAY EVENING.

On Tuesday evening, the 8th of May, the Society re-assembled at Saint Paul's Methodist Episcopal Church, on the corner of Fourth-avenue, and Twenty-second-street, to attend the remaining exercises of the anniversary occasion, which had been commenced on the preceding Sunday evening in the Broadway Tabernacle.

In the absence of the Rev. Dr. Thomas De Witt, the president of the Society, the Rev. William Hague, D. D., one of the Vice-presidents, took the chair and presided over the meeting. The house was well filled, both on the ground floor and in the galleries. At the appointed hour, half-past seven o'clock, the exercises were commenced by singing the following hymn:—

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him—Lord of all.

Ye chosen seed of Israel's race,
Ye ransom'd from the fall,
Hail him who saves you by his grace,
And crown him—Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall:
Go, spread your trophies at his feet,
And crown him—Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him—Lord of all.

The Rev. L. P. Ledoux, of the Presbyterian church, Cornwall, N.Y., then read the Forty-sixth Psalm, and led the audience in prayer.

Mr. Edward Vernon, the General Agent, read the Treasurer's Report as approved by the auditors. It may be found at the end of the Report of the Directors, on a subsequent page.

An Abstract of the Report of the Directors was then read by the Rev. A. E. Campbell, D. D., one of the Secretaries of the Society, after which the Rev. Joel Parker, D. D., of the Presbyterian church of this city, moved the following resolutions, viz:

1. *Resolved*, That the Report, an abstract of which has now been read, be accepted and adopted, and published under the direction of the Board.

2. *Resolved*, From the statements now made in the Report, it is manifest that the Society is engaged in a work most intimately connected with the growing interests of the Kingdom of Christ, both at home and abroad.

Dr. Parker supported these resolutions in an eloquent and able speech which occupied more than half an hour in delivery, and was listened to with marked attention, and received with much satisfaction by the audience.

The following sketch, from one of the morning papers of the city, furnishes some of the principal thoughts which the speaker advanced and illustrated.

Having adverted to the general operations of the Society, and to some of the difficulties it met, in imparting the Gospel to the Romish population, he spoke of the duty of looking on the Roman Catholics as brethren—not with aversion, but as persons to whom the Bible should be conveyed, with the view of benefiting their souls.

He gave a rapid glance at the spread of true religion, from the time God revealed himself to Abraham, until the time that the Jews settled in the land of Canaan. From there the Gospel spread into Europe, westward to the British Isles; thence still westward to these shores, till the stream of true religion now nearly reaches the place whence it had its source.

He alluded to the wonderful Providence of God, in causing the Apostles, when the Jews rejected Christianity, to turn to the Gentiles; then the Roman Emperor, with only ten millions of Christians, ruled hundreds of millions of pagans, and gave civilization to the world.

When the Roman Catholic religion became corrupted, Luther, and Calvin, and Zwingle came out, analogous to Abraham's coming out of Canaan. There was a love of God, in the hearts of the Reformers, which induced the bringing of the Bible out, and teaching it to the people. They exhorted them to search the Scriptures, to see whether these things be so. From that period the speaker came down to the present day, when such a love for the old church existed, as was not the case before, since the days of the Reformation. Not that evangelical Christians loved the errors of the Church of Rome, but that they look-

ed upon the members of that church as having sufficient knowledge of the truth to render them capable of being better taught.

What was remarkable in the members of the Roman Church was their reverence for authority, and for God—for the two were identical. They revered the Priest, the Bishop, the Pope, and the church. A Romanist never entered a church, and gazed about as Protestants did. That arose from the deep reverence that had been implanted in them.

The system of individual control in the Church of Rome next passed under review, and the speaker expressed a wish that Protestants exercised as vigilant pastoral oversight over their flocks. The Godhead of the Son of God was another point that the Romanists would not give up. That was a doctrine that was a safeguard against error. He admitted that there was very little experimental religion among them, but their good qualities ought not to be forgotten. He contrasted them favorably with the German Neologists—the liberal thinkers, who scoffed against religion. He would sooner undertake the conversion of the former than the latter.

He maintained that the way to propagate religion was to begin with one's family, then with his friends, then with his own church, then with the Romish, then the Greek Church, then the Jews, the Mohammedans and the world at large.

We regret that we have not a fuller report of this admirable speech. It breathed the spirit of love, the true feeling of the Society toward Romanists, and the spirit which actuates all its proceedings. We love the souls of the deluded followers of the "Man of Sin," while we oppose the system of the Papacy, because of its unscriptural and ruinous character.

The Resolutions were seconded by the Rev. D. C. Van Norman, L. L. D., of the Methodist Episcopal church, and unanimously adopted.

The Rev. J. B. C. Beaubien, Missionary of the Board to the Canadian French Romanists in the city of Chicago, Illinois, was introduced to the meeting by the President, the Rev. Dr. Hague.

Mr. Beaubien is a native of Canada. His parents were of the Romish church, and his training was that of Romish children. He grew up ignorant of the first principles of the Gospel. Till nearly twenty years of age he had not seen a copy of the Bible. He offered the following resolution :

Resolved, That the recent movements among the French, Swiss, Belgian, and Canadian people at the West, call for devout thanksgiving to God : and the conversion of great numbers to Christ should remove from the minds of Christians every doubt respecting the possibility of reaching and doing good to the Roman Catholic population.

In support of this resolution, Mr. Beaubien said :

“Nine years ago, I saw an evangelical Minister, and a Bible for the first time. That minister was a missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, and that Bible was the means of opening my eyes to the errors of Rome.

“For a few years past, I have been in the employ of the American and Foreign Christian Union, in the states of Vermont and Maine. Last August I was commissioned to go to the state of Illinois, and help Father Chiniquy. When I reached St. Anne, I found that that most important movement had reached a very interesting point. On the following Sabbath, I heard mass, *not in Latin*, but *in French*. Over a thousand people were

on their bending knees, an awful silence reigned all over the house ; many were in tears, and at the close of the service, I heard many exclaim, ‘Oh, if we had only heard mass in *French*, these many years, how much good it would have done us!’ At that time they had renounced the worship of pictures, and none were to be seen in church. They had also ceased praying to the virgin Mary, and the Saints, in part. The generality of them were Protestants, and what was left of Rome was a few ceremonies in regard to which they were perfectly indifferent, but through which they hoped to attract those who still stood aloof.

“Toward the middle of September, Mr. Chiniquy, Rev. Mr. L’Orriault of Ottawa, and myself, held a protracted meeting at St. Anne, preparatory to the administration of the Lord’s Supper. These exercises were very well attended, and at the close of each we had private conversations with the converts, and so the generality of those who communed related their christian experience. On the appointed day *six hundred* persons celebrated the Lord’s supper for the first time with the bread and wine.

“While the St. Anne people were thus favored with an outpouring of the spirit of God, a movement of the same kind was in operation at Kankakee, Bourbonnais, Petites Isles, Momence, Du Coin, and other places. It was only when the movement had assumed this shape, *when it had become a fixed fact*, and *hundreds of souls had been converted*, that the converts began to receive aid from the East. Hence, what many newspapers have published to the world, viz : ‘That the French converts of Illinois have been bought,’ is utterly false.

“Let those who continue to believe that such a purchase has been made, try to buy another community of the same kind, and of the same size, and they will not doubt the truth of our statements any longer. A true Romanist, one that is just what Rome has made him, will

never be induced through money to renounce his faith. There are many nominal Romanists, who are willing to do anything for money, and the same thing could be said of many Protestants, but this does not show that sincere Romanists or Protestants can be bought.

"I will now say a few words about Chicago, my present field of labor. The French population of that city, is about *five hundred families*. Within some years past, they have built two churches, and both were taken away from them. They are now without a sanctuary. These churches were given to the Irish, the countrymen of the Bishop. Some *forty* individuals have become pious of late, and our congregations increase steadily. This movement seems destined to sweep the whole West."

The Resolution having been seconded by the Rev. R. S. Crampton, of Rochester, N. Y., it was adopted.

The audience then rose and sung the following hymn with very happy effect, viz :—

Jesus shall reign where'er the sun
Does his successive journeys run ;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

People and realms, of every tongue,
Dwell on his love with sweetest song ;
And infant voices shall proclaim
Their early blessings on his name.

Blessings abound where'er he reigns ;
The pris'ner leaps to loose his chains ;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honors to our King ;
Angels descend with songs again,
And earth repeat the loud, Amen.

After which the Rev. Dr. E. N. Kirk, of the Congregational church, in Boston, Massachusetts, offered the following resolutions, viz :—

1. *Resolved*, That while this Society can take no part in political movements, nor seek in any way to employ political

instruments to produce a change in the institutions of society, yet we cannot, in honesty, conceal our convictions that civil freedom is intimately connected with the progress of pure Christianity, and that it will always result from the prevalence of Christian principles in any community.

2. *Resolved*, That we, therefore, look with profound sympathy on the noble and successful efforts of the Italian races to cast off all their political subjection to usurped power, and especially that monstrous form of it which is exercised by the Bishop of Rome ; and to substitute a government of Law for one of irresponsible Will : a government whose powers are bounded by the Constitution, and whose officers are the choice of the People.

3. *Resolved*, That as American Christians, we have rejoiced in the recent manifestation of those qualities in the Italian people which prove them worthy to claim a free and Constitutional Government.

4. *Resolved*, That we regard ourselves as particularly called upon to express our satisfaction with the course taken by the present King of Northern Italy, and by the various provisional authorities of Tuscany, Lombardy, and others, for their noble decision to respect the rights of the human conscience, and to leave to man the right of judging for himself which doctrine is from God, and what form of worship is most acceptable in his sight.

5. *Resolved*, That the servants of Christ and all the friends of religious freedom, recognize in the events of the past year, and in the present religious and political condition of Europe, grounds of the most profound satisfaction, of devout thankfulness to God, and of the most animating expectations.

6. *Resolved*, That the efforts made to establish an American Chapel in Paris, have thus far been eminently successful, and fully equal to our most sanguine expectations.

The Rev. Dr. Kirk sustained these resolutions by an appropriate and well timed address which occupied more than half an hour in the delivery, and was well received by the meeting.

We subjoin a brief outline of it. He began by saying :

“The AMERICAN AND FOREIGN CHRISTIAN UNION comprises the Christian Alliance, the American Protestant, and the Foreign Evangelical Societies. The object of these institutions being substantially the same, for the sake of economy and efficiency they were blended into one, whose object is not the denunciation of Romanists, but the propagation of the principles of religious liberty and of pure and evangelical Christianity.

“What we and the church need to know in reference to these objects, is how Christ viewed the Papacy. What does Christ think of it? How would Christ have us regard it? This system claims to monopolize holiness and salvation. It exalts tradition and the merits of the saints; teaches justification by works and worship of saints; it indulges and encourages a persecuting spirit, and puts the church in the place of the Bible. We cherish no hostility to the subjects of this system. We pity them. We love the people, but we hate the system.

“We have a right to enlighten that people in religious doctrines—to abhor its moral teachings—to hate the enemy of man’s inalienable rights, this element of discord in human society, this hindrance to the progress of science, freedom and religion.

“While pagan empires of the East, and even the great representative of Mohammedan power relax their system, Rome stands unchanged. Why? Because it is based on the principles of human nature which loves to exercise irresponsible power—to be Lord of the conscience, and loves worldly reward. . . .

We need not believe Papists worse than others, nor to have begun in the wickedness of their subsequent career. Once the Papacy defended Christian States—had all the learning of the age. But the temptation of such power became too strong. It turned from the lofty eminence of its holy ministry to the most degraded immorality and political tyranny. Gregory VII. raised it morally, but confirmed the political ambition, covetousness, and pride of the higher clergy. . . . Once mankind were children, they needed tutors and governors. But now when the world has grown to manhood, it continues the system of infant schools. It is grievous to think how the Papacy has rested like a mildew on the noblest races. Spain’s history makes one always feel like weeping, so also the country and kindred of Dante, Tasso, and Savanarola. With more distress than fear, we observe the rulers of two hundred millions watching like a fowler, the moment when they can seize the two great Protestant nations of Britain and America, and make them like Italy and Spain.

“But God is working against them. He is producing great changes. How wonderful his working! No man thought that the despotic ruler of France would have brought Italy to her present position. . . . Its unity and nationality are restored, and Austria no longer sustains Papal misrule. Italy is now a nation of twelve millions, under a national government in which power is limited by constitution, and representation is prescribed not by will but law. The rights of conscience now, for the first time in three hundred years, are respected and defined by law. The Bible is freely circulated. The Waldenses are free, and the priests are giving in their adhesion to the government.

“But look at France, a great, generous, interesting people; yet not taught or moulded by the word of God. From the time of the expulsion of the Huguenots

their history betrays a lack of a vital element in society—in ability to govern themselves. Paris has one million Roman Catholics, and one hundred churches. O! what she might have been had Huguenots remained. But Rome has lost the mind and heart of France. Half would turn Protestant to-morrow if released from the power of the priesthood."

Dr. Kirk spoke of the *Emperor* as the wonder of the age—no better, no worse, no stronger than others, but peculiar in temper and training; *reserved*, (silent amid talkers.) He has a great knowledge of the government and people; is prudent, patient, bold; regards public sentiment while maturing his plans, then, unscrupulous. In the home policy he exercises absolute control. He manages the Press, Army, Police, Post Office, Telegraphs. He exercises a general espionage. The foreign policy is not defined—the end defines the means. It is to get all the territory and diplomatic power possible.

"To us, the most interesting matter is his *relation to the Pope*, the 'Son of the Church.' He controls the ultramontane spirit at home, as anti-national, anti-imperial. He extinguishes the *Univers*—checks the Pope in France. No bull, brief, rescript, mandate, or other document from the Court of Rome to any Frenchman can be received, published, or put into execution without the approval of the government. His operations aim to keep public sentiment with him. '*Le Pope et le Congres*' calls on the Pope to relinquish his temporal power. What a hit!—'*grand et eleve la main*.' Catholic nations and princes are saying the same thing. Be our bishop—be a man of God; put away your bayonets, your Swiss guards, your temporal power, your cannon and bullets, and we will love to obey. What does the Pope virtually answer to this? Bah!

"You do not understand the subject. You think I want my provinces to sustain my priesthood; my pomp to uphold my

piety—my soldiers to inspire religious reverence? You are green. I want my religious power only to preserve my temporal state; material good is not a means to ghostly dominion with me, but I want spiritual power to ensure political pre-eminence.'

"You observe that I am putting his machiavelian Italian into honest English. I will tell you what it is literally:—'Children, my heart is breaking; the Legations are running away from me; the wicked children are leaving the dear, paternal roof, so that I can nurse and nurture them no more. My heart knows no peace while I think how my dear Italy is forsaking the tender mercies of Antonelli and his assistant, Pio Nono. Pray for me; I am losing my farm, and if I do, how will Peter let any body into heaven? Pray for me; not that I may lay aside my pride, and become more like Christ: that is a sort of methodist cant I have no faith in. My soul is in anguish to think how certain wicked princes are misleading my flock; whom I do not think it prudent to name, but whom, for their good, and the worlds', I hereby consign, body and soul, flesh and bones to the inextinguishable fires of perdition.'

"Poor Mastiax Ferati! He is even turning Protestant in his anguish. Substituting reasoning for authority.

I have got a precious document here, which will make a strange appearance at the judgment seat.

SERVICE DU SAINT-SIEGE.

Régiments étrangers.

Dépôt de recrutement
de

DECLARATION DE CATHOLICITE.

Je soussigné
contractant ce jour un engagement de quatre ans au service du Saint-Siège, déclare professer la religion catholique, apostolique et romaine.

En foi de quoi j'ai signé le présent.

A , le 18
Vu

Le commandant du dépôt :

La recrú :

Je soussigné, déclare pour autant que je puis m'en rapporter à son affirmation, que le nommé

appartient à la religion catholique, apostolique et romaine.

A , le 18

Le Révérend père Jésuite délégué.

Que dirait Saint-Pierre s'il était témoin de ces préparatifs ? Il se bornerait peut-être à répéter ce sérieux avertissement de son Maître : "Celui qui frappera de l'épée, périra par l'épée."

SERVICE OF THE HOLY SEIGE.

Foreign Regiments :

*Recruiting Depot
of*

DECLARATION OF CATHOLICITY.

I, the undersigned contracting to-day an engagement of four years in the service of the Holy-Seige, affirm that I profess the Roman apostolic and catholic religion.

In testimony whereof I have signed these presents.

At , the day of 18

Witnessed

The Commander of the Depot :

The recruiting

I, the undersigned, declare, as far as I can rely on his affirmation, that the named belongs to the roman apostolic and catholic religion.

At , the day of 18

The Reverend Father Jesuite Delegate.

What would St. Peter say, when he should witness these preparations ? Perhaps he would feel constrained to repeat those serious admonitions of his Master : "All they that take the sword shall perish with the sword."

"The Milienium can't come if Peter puts up his sword.' Has Pio Nono forgotten that Peter made a great mistake

in employing it, and what his Master said about it ?"

What a reception his Bull has met ! Think of the unspeakable anguish created by the act of ex-communication ! Think of the day when Henry IV. stood at the gates of the city for seventy-two hours barefooted, that he might obtain the favor of the ghostly Father. Now the people of Italy make bonfires when the major-excommunication comes ! Despot ; thy days are numbered in both hemispheres ! Too late, too late to govern mankind thus."

Dr. Kirk here proceeded to speak of the designs and doings of the Society. He said it "was organized to save Roman Catholics, like others of Adam's children, by giving them the Gospel, and to resist the aggressions of the hierarchy." He spoke of the aggressions already made, and of the spirit of defiance betrayed by certain leaders in various parts of the country. He showed that the occasion of the meeting called for mingled sentiments of sympathy with men, and thankfulness to God, and animated hope. Great things had been achieved, and great doors of usefulness were now opened, both in the Home and Foreign Fields.

He spoke of the American Chapel in Paris, and regretted the absence of Dr. McClintock, to whose ministry it was soon to be committed, and who was expected to have taken part in these services, but was hindered by sickness. He spoke of Ireland, Belgium, France, and Italy, as inviting the church of Christ now to enter and gather a rich harvest. He briefly adverted to the colony of French Romanists in Illinois, and to the thousands in Canada who are ready to receive the Gospel ; also to the opening for the entrance of the truth into Mexico through the Seminary at Brownsville, on the Rio Grande—into Hayti and South America, through the missions there, and closed with a stirring appeal to all patriots and

Christians to sustain the Society in its labors of love and salvation.

The resolutions were seconded by Mr. C. C. North, of the Methodist Episcopal church in this city, and were unanimously adopted, after which the Apostolic benediction was pronounced by the Rev. S. D. Burchard, D. D. of the Presbyterian Church of this city.

The Society then proceeded to the transaction of its usual annual business.

The minutes of the last annual meeting were read and approved.

The vacancy in the Board of Directors was filled by the election of the class of members which will hold office for the next succeeding four years, and whose names appear in the proper place in the Annual Report.

Several Vice-Presidents were also elected whose names are inserted in the list of Vice-Presidents.

A vote of thanks to the Rev. Dr. HAGUE was passed, for his very excellent and appropriate discourse delivered before the Society on Sabbath evening, the 6th inst. and a copy was requested for publication.

Votes of thanks to the various speakers on the occasion were then passed; and also to the trustees of the church, for its use for the meeting.

Having directed the first meeting of the Board to be held on Thursday, the 17th inst. at their office in Chamber-street, at half past 3 o'clock P. M. for the transaction of the business prescribed on the sixth article of the Constitution; and after that on their own adjournments, the Society, on motion, adjourned to meet on Tuesday preceding the second Thursday in May, 1860, in the place to be determined hereafter by the Board of Directors.

We here subjoin an abridgement of the Eleventh Annual Report.

ELEVENTH ANNUAL REPORT.

In reviewing the labors and vicissitudes of the year now brought to a close, the Board of Directors of THE AMERICAN AND FOREIGN CHRISTIAN UNION send their salutations to their friends and contributors, and call upon them in connection with themselves, to render devout thanksgiving to the Great Head of the Church, for the favors bestowed during the past year.

From the first organization of the Society, there has been no year, nor scarcely a month, when God has not given us indications of his presence and his blessing, and enabled us to

rejoice over the conversion of men redeemed from error and from sin. Most emphatically may this statement be affirmed in reference to the year now drawn to a close. Never have we seen *a time* like this—a *time* when almost the whole world is open to the labors of the Christian missionary—a *time* when so much can be accomplished by comparatively small means, and when God seems to have gone before us, opening the way, and calling upon us to “enter in and possess the land.”

But before entering into any detail of the labors performed, we would

pause and call to remembrance the solemn truth that

"Time is hurrying us away
To our eternal home."

Two of our brethren beloved, Rev. WM. C. BROWNLEE, D. D., and Mr. DANIEL FANSHAW, who have labored and toiled with us, and "borne the burden and heat of the day," have passed from us, and time with them on earth is ended. They have rested from their labors, and their works do follow them. The death of such men, though a great loss to the church, is, nevertheless, to them unspeakable gain. "Blessed are the dead which die in the Lord."

From the intimate connection of these brethren with the Society, from their active labor for its prosperity, their death demands at our hands something more than a simple reference. While their memory is embalmed in our hearts, we would also record our testimony of their worth on the printed page, that all who read may be incited to imitate their example, to "go and do likewise."

The views of the Board concerning these brethren, respectively, were expressed in the Magazine for the month of May.

In noticing so specially the death of these individuals, the Board would by no means convey the impression that they are the only members of the Society who have passed from the scene of their earthly labors to join the church triumphant in Heaven. There are other names, honored and precious, that will live in the history of the church when all things earthly shall have passed away. Our hope and prayer is that God will raise up others who will fill their places, and like them be efficient labor-

ers towards reclaiming millions now enslaved by the delusions of an apostate church.

Their death, however, admonishes us to work while the day lasts, knowing that the night cometh when no man can work. We sorrow not, however, as those that have no hope, confident that their work on earth was done, and that the Master has called them away to occupy higher seats in the "house of many mansions."

These events excite momentary feelings of sadness, as they assure us that we shall see their faces no more on earth. Still we do not forget that there is a bright side to the picture, and that oftentimes

"Behind a frowning providence,
God hides a smiling face."

Before proceeding to give a detailed account of the labors of the year, and their results in the advancement of Christ's kingdom, we would pause to contemplate for a few moments the *character* no less than the *magnitude* of the work in which we are engaged.

And what is the work, and what is the field of labor of the AMERICAN AND FOREIGN CHRISTIAN UNION?

We are well aware that there are multitudes of individuals who have no true conception of our work—who regard us as a society formed to wage war against the Roman Catholics—to excite popular odium against them—to persecute and denounce them—to hold them and their sentiments up to derision and scorn.

Were such our object we should expect little or no sympathy from the Christian church. Whatever may be the character of the Roman Catholic church, or whatever the *spirit* she

may have manifested towards the Protestant church in *times past*, or what the spirit she *now* exhibits towards her, still we have learned from the precepts of the Master, not to render "railing for railing, nor cursing for cursing." It forms *no part* of our creed that denunciation or evil speaking have any tendency to convert or save men. Such works we leave to others. Our aim is higher and nobler. A work no less than that of trying to raise up *two hundred and sixty millions* of mere nominal Christians from their superstition and bring them to a saving acquaintance with the Savior. The great cardinal principle, therefore, that stands out before us in all its prominence, or rather that underlies all our efforts, is that these people *need* the gospel—that though *nominally* Christians, they have no true and correct views of the great plan of salvation by our Lord Jesus Christ, and therefore the *same necessity* exists, requiring us to send the Bible and living teacher to them, that exists in reference to Mohammedan or Pagan nations.

We do not affirm that no pious persons are found in the Romish communion, or that no individual in that church will be saved. But it is our deliberate conviction that the great mass of its membership has no correct idea of the plan of salvation which the Bible reveals—that fasts and feasts, and prayers to the virgin and to the saints, and masses for the dead, and similar ceremonies and works take the place of "repentance toward God, and faith in the Lord Jesus Christ."

Such is the system in all Roman Catholic countries; and though these things are modified to some extent in

this country by our laws and institutions, still even here the Bible is a sealed book as to them, and multitudes of their order are groping their way in ignorance down to the chambers of death.

Let any man, then, think of *two hundred and sixty millions* of people in this condition—one quarter of the population of the globe in numbers, and nearly one half in wealth and influence, and then say if this work is not one demanding the most earnest prayers and efforts of God's people.

A second thought, cheering and urging us to increased effort, is the fact that God by his providence is opening a way of access to these people that they may be reached, enlightened, and saved. When the missionary spirit was revived in the churches at the commencement of the present century, the Roman Catholic nations were not accessible. But, year after year, the way has been gradually opening, whereby the Bible and the living teacher can be sent to them; so that now there are comparatively but few points where access to them is denied.

Run your eye, then, over such countries as France, Belgium, Lombardy, Sardinia, Tuscany, Ireland, Central and South America, and the Canadas, and many of the Islands of the Ocean,—and then answer the question in all seriousness, whether there is a more *important* missionary field on the face of the globe—one promising more glorious fruits, or one more intimately connected with the extension of Christ's kingdom throughout the world? We challenge any individual to point to any missionary field where the fruits have

been *more abundant*, or where the call for *more means and more laborers have been more imperative*. Who would have supposed, one year ago, that the whole of *Northern Italy* would be open to the Gospel? That in *Florence*, where, but a few years since, not only missionaries, but private Christians were imprisoned for reading the Bible, that there the Gospel would be openly preached, and multitudes hear from the lips of the living teacher the way of salvation! *What a change* has God wrought! And well may the Christian "thank God and take courage."

From all our stations, both at home and abroad, the most encouraging news reaches us of converts, not by *scores* but by *hundreds*, and we do most respectfully and earnestly ask the friends of evangelical religion to look at the facts and statements spread out in detail under the various heads in the Report which we now submit, and then say whether the work accomplished has not *fully repaid all the outlay in toil and effort and pecuniary means by which it has been effected*, and whether the Society ought not to have a prominent place in the affections and sympathies of the Christian church.

The past year, in some of its aspects, has been a year of great encouragement, and we have the most satisfactory evidence that the Society is obtaining a firmer lodgement in the hearts of God's people. The evidence of this is found in the fact that the receipts for missionary purposes are in *advance* of the preceding year; and yet, over large portions of our national territory and especially at the South, we have had no collecting agents, and the monetary embarrass-

ments in our Western States have been even greater than they were during the commercial crisis of 1857. This increase of funds is not attributable to an increased liberality in churches where there has been no collecting agency, but to the faithful labors of our District Secretaries and Missionaries.

Our experience has been that where no faithful laborer has presented the claims of the Society, and spread the facts of the case before the people, there the collections have been few and small. To this statement, however, there have been a few honorable exceptions. Here and there, a pastor has done the work, and thus essentially aided us. To those pastors we tender our sincere and grateful acknowledgments for their co-operation.

With these preliminary statements, we now proceed to notice the operations of the year just closed. We begin with things comprised in the

HOME FIELD.

Within the Home Field, the Board has continued to conduct the missionary service for the benefit of the Papal population of the country on the same general principles as set forth in the Constitution and Rules of the Society, and as represented in previous annual reports.

As heretofore, the missionaries employed have been of different evangelical denominations, and of various tongues. They have been members, in good and regular standing, of the following churches, viz: Baptist, Congregational, German Reformed, Methodist Episcopal, Associate, New and Old School, and Reformed Presbyterian, and Reformed Dutch.

They have preached in the English, Irish, German, French, Italian, Spanish, and Bohemian languages. Their labors have been extended from the St. Lawrence to the Rio Grande, and from the Atlantic to States that lie on the western bank of the Mississippi.

SPIRIT AND MATTER OF INSTRUCTION.

Observing the instructions of his commission, the missionary, whether a minister or layman, in a city or a country district, has confined his labors to the field designated; occupied much of his time in visiting from house to house among the Romanists; conversed with them respecting the salvation of their souls; read the Word of God to them; and, wherever practicable or allowed, has prayed with them. Each, in preaching, or publicly addressing the Papal population, has confined himself to an exhibition of the Word of God, rather than of the distinctions between Romanism and Protestantism, or engaged in a warfare against Popery. He has wielded the sword of the Spirit in faith and in love, and demonstrated to his hearers that his great object, his heart's desire, was to instruct them in the knowledge of the lively oracles of God, and to secure their present and eternal welfare.

And the *children* of the Romish parents have not been forgotten, nor overlooked. Much attention has been given to them. Much kindness has been shown to them, and while multitudes of them through the spirit of kindness have been gathered into Sabbath and other schools, the way has thus been opened, in many cases, for the entrance of evangelical truth and influences to the hearts of the parents.

DIFFICULTIES TO BE ENCOUNTERED.

In former Reports the Board have taken occasion to speak of the *difficulties* to be encountered by the missionaries, arising from the early and strong prejudices, instilled into the minds of all Roman Catholics, against Protestant and evangelical religion, and from the agency of the Romish priesthood, put forth publicly and privately, through the pulpit and the press, and in various other ways, to prevent the people from hearing the Gospel, or in any way coming under its influence.

Those *difficulties* still exist. They render the labor of our missionaries, at times, most trying, and they require on their part extraordinary grace and peculiar qualifications. Scarcely one in the employment of the Board has escaped priestly denunciation at the altar, and there is, perhaps, not one, of whom the Romish people in the place where he labors have not been warned, and also forbidden to receive instructions, or the Bibles and religious books or tracts which he may offer.

But notwithstanding all the measures employed against them and their work, God is giving these missionaries success in their kind, unostentatious, and faithful labors.

THE SOCIETY A HELPER TO THE CHURCH.

From the beginning it has been an object with the Board to render the AMERICAN AND FOREIGN CHRISTIAN UNION a helper to all the evangelical churches in the land. They preferred in all cases, then, as now, when it could be done to edification, to have those who were reclaimed from Papal error by the missionaries, directed to churches already existing. But where the converts do not speak

the English language, and cannot to advantage attend a church already organized and supplied with a pastor, the Board organizes a *Congregation*, and watches its interests until it attains to knowledge of the Gospel, and to strength sufficient to warrant its organization as a *church*. They have already collected from Roman Catholic people, and brought forward *twenty-three* new churches.

At the present moment, there are in addition *two* organized congregations under their care; one, *German*, at Mount Clemens, in Michigan—one, *French*, in Chicago Illinois.

Besides these, among the French population of Kankakee county, Illinois, in whose behalf the Board have labored much and earnestly, in sustaining the Rev. Charles Chiniquy as a minister of the Gospel, *two* churches, embracing a membership of *more than six hundred*, were organized early in the month of February last. The members of those churches were all formerly Roman Catholics.

But by the instructions of missionaries in places where "*Congregations*" are not formally organized, very many persons are convinced of the errors of Romanism as a religion; some of them are withdrawn from connection with the Papacy, and are led to attend upon divine worship in evangelical churches, and in the *aggregate* a large number are converted to Christ.

One missionary speaks of *one* conversion in one town, of *two* in another, of *three* in another, connected with his labors, and of large numbers in his entire field, who, though not converted to Christ, nevertheless gladly receive religious instruction, and who now, through his agency, attend different Protestant churches.

Another speaks of *twenty converts* to Christ, in the eleven towns to which he has extended his labors, and of *two hundred* individuals who have been intellectually convinced of the errors of Romanism, many of whom now seek Protestant instruction.

Another speaks of *thirty persons*, adults and Sabbath-school scholars, separated from the Roman Catholic church, *three* of whom have recently united with an evangelical church by a public profession of their faith.

Another speaks of sending *sixteen* children into the Sabbath-school of one of the churches in the town where he labors. And another, who has *two* meetings among the Papists, and preaches to about *five hundred* of them every Sabbath-day, and conducts a Sabbath-school of his own, reports *three* conversions to Christ, and *eighty-four* children induced to attend the various Sabbath-schools of the evangelical churches in the place of his residence.

But we forbear to cite other instances, and simply observe that, in this way, the Society is an efficient auxiliary to the evangelical denominations, and is becoming more so with the progress of time.

MISSIONS AND STATIONS.

We may now take a more particular view of the labor that is performed by the Missionaries at their respective stations, and that the view may be most satisfactory, we shall cite their own accounts of it, adding only such statements as may be necessary to a clear apprehension of locality, previous history, or some matter of general interest.

We will begin with the

SPANISH MISSION,

At Brownsville, in Texas, on the Rio Grande.

This mission has been sustained through the year. Its usefulness and prospects of *increasing influence* in behalf of a pure and evangelical Christianity are very encouraging.

The Female Seminary, which is established there and conducted by Miss Melinda Rankin, is in a more flourishing condition than at any former period. There have been admitted *forty* young ladies during the last year.

At the last anniversary, *seventy-three* were reported as having already received their education there, and returned to their respective homes in *Mexico* to diffuse the knowledge of the Gospel which they had happily acquired.

Besides the usual *week-day* services maintained in the Seminary, Miss Rankin maintains an important *Sabbath-school*, and also distributes Bibles and tracts among the Spanish speaking people in Brownsville. She also causes them to be distributed in Matamoras, a town on the Mexican side of the Rio Grande.

In her report MISS RANKIN says :

"By the special blessing of God, I have had the opportunity and privilege, during the last year, of communicating instruction to *forty different Mexican children and youth*, all of whom have made more or less improvement in the branches of an English education.

"Besides the benefits which may accrue to Mexican children *individually*, by reason of their religious training, the influence which they may exert upon *their own country people* is important. The distrust, which I have too often felt upon this subject, has been most signally

rebuked, during the past year, in a remarkable instance, which I take pleasure in recording.

"During the late disturbance by Cortinas, one of my pupils, with her mother was obliged to go into Mexico. Since they have been there, *they have both been very zealously engaged in the circulation of the Bible, and other religious reading among the Mexicans.* By their hearty recommendations they have succeeded in distributing, by sale and gift, *many copies of the Scriptures, and several thousand pages of Tracts.*

"TWENTY-FOUR Bibles have been carried to *Monterey*, through their instrumentality; and *thirty more*, which the mother has purchased and *paid for by her own labor*, they design taking into the interior of Mexico where their friends reside, and whither they are soon going.

"These things I regard as *encouraging fruits* of my labors, being done by those of whom I had the least expectations.

"When that mother brought that little girl to me four years ago, I thought her about as unpromising a pupil as I had received into my school. But I have always felt when pupils were brought to me, that possibly a jewel might be hidden under a very rough exterior, and never have refused any.

"During the year I have received four hundred and twenty-five copies of the Scriptures, and nearly fifty thousand pages of tracts, a great proportion of which I have found means of passing into Mexico."

"A greater amount of labor has been accomplished than in any previous year, and that, too, under circumstances of peculiar trial and embarrassment."

Miss Rankin alludes in her report to her illness of yellow fever, protracted through six weeks, during which the attention and kindness of the Mexicans attached her more strongly to them, and led her greatly to desire to recover, in order to labor more for their salvation.

She also alludes to the assault upon Brownsville, by Cortinas and his band of outlaws, by reason of which, she, with others left the town and took refuge in Matamoras, in Mexico. Concerning this hindrance of her labors in the Seminary, she says :

“But in this, mercy was mingled with judgment, for in my flight to Mexico God gave me the opportunity which I never possessed before, of *direct personal efforts* in communicating Bible instructions to *Mexicans upon Mexican soil*. It was a privilege I highly enjoyed, and had Cortinas carried out his design in the destruction of Brownsville, I should have continued my labors in Mexico.

“I fully believe that the truth is penetrating the hearts of many in Mexico, and will eventually develop itself in their salvation. Some facts confirmatory of this I may now mention.

“Two very interesting instances have come to my knowledge of Mexicans who have made a most decided renunciation of Romanism, and who express their strong condemnation of its errors and superstitious practices.

“Some months ago, a woman brought me her ‘*saint*’ as she called it, and asked in exchange for it *two Bibles*. I very cheerfully let her have the Bibles, hoping it might prove a happy exchange to her.

“The *heathenism* prevailing among these people who are *nominally* Christian, will, for absurdity and gross wickedness, suffer nothing by a comparison with the absurd and wicked usages among *professedly heathen nations*. Its form only aggravates its character, for its assumptions *delude* its votaries with the *hope of heaven while they indisputably lead down to ruin*.

“Protestant Christians must awake to a more *truthful estimate of the church of Rome* than they now have. A *compromising spirit* with this system of error is *derogatory to every principle which*

should actuate true believers in Divine Revelation. A united, bold and persevering effort is required from all God’s people, before the strongholds of this system of iniquity will be broken down.”

ITALIAN MISSION.

In the last Annual Report, notice was taken of the commencement of a Mission among the Italians in New-York and vicinity, in connection with the labors of Mr. PHILIP MASSARD. That mission has been continued. It has gradually increased in interest and usefulness.

Mr. Massard speaks also the *French language*. He has rendered good service to many French families during the year, a brief notice of which will appear in his report.

In his report concerning his labors among the Italians, Mr. MASSARD says :—

“In submitting my report of missionary labors for the year just closed, it is proper to say that my services have been directed to the ITALIAN and FRENCH population in this city and vicinity. They have been *chiefly* given to the former, though I have rendered no inconsiderable amount of service to the latter. In New York and Brooklyn, there are, it is believed, several *thousand* Italians; though I have found no means of ascertaining the precise number. Many of them are in business, and in that regard are doing well; but great numbers of them are poor and in humble places in society, gain but a precarious livelihood, and are often changing their abodes. Many of them also are uneducated, and as all of them have been brought up under the Roman Catholic religion, they are either Roman Catholics, submissive to the Romish priesthood and hostile to Protestantism, or having become disgusted with the Romish priesthood, have taken up a prejudice against *all religion and all religious teachers*.

"In my visiting from house to house to find them and speak with them on the subject of salvation, my labors have been chiefly in the Bowery, at the *Five Points* and vicinity, and in the *eastern part of the city*, along the East river. I have visited *five hundred and seventy-eight* different Italian families in the course of the year, and many of them many times, for religious purposes.

"I have held religious meetings with many of them in private dwellings on the Sabbath, and also occasionally in the evenings of week-days. But our public meetings of the greatest interest have been those held in rooms in Grand-street and in Centre-street, on the Sabbath day. Those meetings are open to *adults*, though entered upon in the beginning especially for the benefit of the *Italian children* in their respective localities. They are conducted with singing, prayer, reading and expounding the Scriptures, and teaching the children. They are found to be very useful. The number in attendance varies with circumstances. At both schools the number has been as high as *one hundred and ten*.

"The number of Italian Bibles which I have given away is *fifty-five*; of Italian New Testaments, *forty*. I have distributed to persons who I thought would make proper use of them, *eighteen thousand eight hundred and eighty-four* pages of Italian tracts. About fifty Italian persons profess conversion.

"In my labors among the French population of the city, I have visited *two hundred and thirty families*; I have distributed *nineteen* French Bibles, *twenty-two* French New Testaments, and two thousand three hundred and seventy-nine pages of tracts in the *French* tongue. Of the French people visited and conversed with on the subject of religion, *ten individuals* profess conversion."

FRENCH SPEAKING ROMANISTS.

The French speaking Roman Catholic population of the country has continued during the year to share

the attention of the Board, and missionaries have been sustained at various points to labor in their behalf.

Among the most remarkable occurrences of the year among the French Romanists, is the *awakening and reformation*, in the northern part of Illinois. Several *thousand people* in that section of our country, who had witnessed the treatment of their pastor, the Rev. Charles Chiniquy, by the Romish bishop at Chicago, and who had suffered themselves by the usurpations of the Romish prelate, were led to distrust the system of the Papacy to a great extent, and to desire information in regard to the Gospel's religion.

The Board took an early and active part in bringing the Rev. Mr. Chiniquy before the Protestant community, and also in measures to relieve the people connected with him from their sufferings, as well as to communicate to them the knowledge of the Gospel. Great numbers of these French Roman Catholics now give evidence of conversion to Christ. Two *churches*, having a large membership, have already been organized out of their numbers, in connection with the pastoral supervision of the Rev. Mr. Chiniquy, and one "*Congregation*" has been organized through the labors of the Rev. J. B. C. Beaubien, who continues to minister to them as an evangelist.

Mr. Beaubien was sent to labor in behalf of the French Romanists in Northern Illinois, in August last, and devoted most of his time to the population in Kankakee County till the month of December, since which he has confined his service mainly to the French inhabitants of Chicago. Having had much intercourse with the people of the "Kankakee colony,"

and witnessed much of the revival or "reformation" among the members, he has submitted the following report, which discloses a most wonderful work of grace in their behalf. He says :

"In giving a general report for the last eight months, the period of time which I have labored in Illinois, I must at the outset confess that I cannot do justice to the task that is before me. As a convert from Rome and as a Christian, I feel constrained to say that I never expected to witness what I have witnessed since I came here; although I had often prayed for it.

"I came to Illinois, toward the close of last August. Some months before, the inhabitants of St. Anne had said to the bishop of Chicago, that they bowed the knee only at the name of Jesus. Soon after the French Canadians of Kankakee caught the same spirit, and were followed by many of their countrymen of Bourbonnais, St. Marie, Middleport, Du Coin, and other places. This movement was not foreseen by any, and at its beginning no one pretended to know what direction it would take. It originated in the midst of great destitution and persecution, and when as yet no arm but that of the Almighty was relied on by the waiting thousands. It was only when that movement had become a fixed fact, and the generality of the people had abandoned Rome, that they were assured that kind American friends would come to their relief. I feel it to be my duty in this general statement to re-affirm that a distinction ought to be made between the religious movement among the French Canadians of Kankakee County, and the assistance they received from the East; because the one was entirely independent of the other.

"I spent September, October, November, and a part of December, mainly in Kankakee County, visiting only from time to time my present field. During that time, I preached to the people, visit-

ed families and conversed on religious subjects with individuals. *The congregations were large and attentive.* I was received with open arms by all, and the subject of religion always seemed to be a favorite theme among the Colonists.

"I reported from time to time my impressions as I became better acquainted with the people and the movement, and I have now more faith in both than ever before. I do not pretend to say that they all have become pious, or that a few may not return to Rome; but of this I am convinced, that *the number of those that are converted is larger than that of those who are not*, and if any go back to Rome, it will be only among those who came out of late, and who only desired the 'loaves and fishes.'

"I will now speak of Chicago. Until December last, I was unable to be here on the Sabbath. My meetings were ordinarily on Tuesday evening. Since then, however, I have preached here regularly twice, and sometimes a third time on the Sabbath, in English. I have in another report mentioned the fact that the *French speaking population of Chicago is composed of about five hundred families.* All of these, a year since, were Romanists; although at that time, the faith of some in Romanism had been shaken by the conversions and addresses of 'Father Chiniquy,' and the dishonesty of the bishop.

"Since September last, I have distributed about 150 Bibles, and thousands of pages of tracts. But this is not all, *no less than forty individuals* among these people have during that time become pious, and so far as I can see, would be ornaments to any church.

"It is an imposing spectacle to see representatives of four different nations worshipping God together, every Sabbath. Among them is a soldier of Napoleon 1st, a Belgian, quite advanced in age. He took part in many battles and is almost covered with scars. A few months since, he was a *strong Papist*, but now I trust he is a *true soldier of Christ*. He speaks

in glowing terms of Napoleon, his first general; but since he became acquainted with Christ, he prefers his banner to any other.

"I have visited a large number of families, and improved every opportunity of speaking with individuals on religious subjects. *Our Congregation increases steadily.* I forwarded you a short time since the resolutions that were adopted at a general meeting of the congregation during the last month. It seemed absolutely necessary for us to take such a step, in order to remain together and to add to our number. Having no other name but that of 'evangelical Christians,' and making true faith in Christ the only door into our society a formidable obstacle is thus removed, and dissatisfied Romanists as well as converts from Rome, of all classes, can meet with us and feel at home.

"The work is still *extending* very rapidly among the French speaking population of Illinois. Not a week passes by, but we hear of new congregations calling for the Word of God."

THE REV. FRANCIS PEPIN, is stationed at Detroit, in the State of Michigan. The field which he occupies is of great interest, and opens before him opportunities of great usefulness. It is computed that the city of Detroit now comprises *one hundred thousand* souls; and of these it is supposed, by persons who have the best means of judging in regard to it, that about *one third* part, or at least *thirty thousand*, are Roman Catholics, of whom several thousand speak the French language. In his report of his labors and their visible results, he says:

"The work of recovering the members of the Roman Catholic Church from their error and danger, is a work requiring much more patience, faith, labor, and expense, than Protestant Christians

generally anticipate. These poor children of superstition are so drilled by their priests, that they really regard it as a greater offence against God, to welcome a Protestant missionary to their houses, than the sins of *drinking, swearing, lying, or stealing.* Yet thanks be to God, every year, and every month I think, presents its evidences that the bonds of *priestly* tyranny are being broken. The people are becoming more and more awake to the deceptions of the priests.

"My labors have been *principally* confined to the *French* population, yet in my visits I often call on *Irish* families and on many *Germans.* I do not wish to pass by a Roman Catholic family of any nation, to whom I may have access.

"I have visited *four hundred and sixty Roman Catholic families* for religious ends. I have also visited many more, of which for the *first two months*, I kept no account.

"I have given away *fifteen* Bibles and Testaments, and distributed about *two thousand five hundred* pages of tracts to Romanists.

"I have held *one meeting each week* for preaching in French, and *one each week* for prayer. Besides this, I have spent many evenings with French families, reading, praying and instructing them in the things of God. I have induced *twelve* persons to sign the 'Temperance Pledge.'

"A good spirit pervades all our meetings, and it is evident to all that God is with us."

We now turn to the missions among the

GERMAN SPEAKING POPULATION.

The Board have continued, during the year, to labor in behalf of German Romanists, and have reason for thankfulness on account of the good that has been accomplished among this class of people at various points in our country.

Having gathered an interesting congregation from Romish ranks, the Rev. Mr. Zastera, about the time of the last Anniversary, was transferred from his station in the *Seventh Avenue* near Twenty-eighth-street, to the *Second Avenue* and Twenty-third-street, to commence a new mission. He commenced to visit from house to house, and to preach in the afternoons of the Sabbaths in a room on the corner of Twenty-third-street and the Second Avenue, with prospects of success equal to what had attended his efforts on the other side of the city.

He succeeded in early gaining a number to attend upon his ministry. In one of his reports he said :

"The audience consists of from *fifty to seventy* hearers. An increasing hunger and thirst after the pure Gospel manifests itself, more and more. *At the present time I visited thirty-four Roman Catholic families.*"

But the efforts of Mr. Zastera at this station were a good deal interrupted by his ill health during the summer, and in December he was constrained to give up the service. If he is not restored, it will be the object of the Board to place another laborer in the field to carry out the work which he so happily begun."

THE REV. P. J. HOF, who at the close of the preceding year had just commenced his labors among the Germans in Mount Clemens, in the state of Michigan, has continued at that station since that time. There are many Germans there, and in the "regions round about," and the missionary has made it a point to go to the various settlements, and convey the Gospel to them.

Writing to the Office concerning his Mission, he says :

"The people to whom I preach are not yet organized as a *church in the true sense of the word*. It is a *society* which is called '*Die Deutsche evangelische vereinigte Gesellschaft.*' This Society chose Trustees but no other officers. Inasmuch as they do not regard themselves as a fully organized *church*, they have not put themselves in connection with any ecclesiastical body.

"I have now started preaching in a new place, twelve miles from Mount Clemens, right in the heart of a Dutch Romanist settlement, where I hope to do good.

"I have been very much encouraged during the past month in my field of labor. The attendance on my meetings in the Court House has been good, though the weather has been very bad, and the roads almost impassable.

"I have already made several journeys into the country, and was very much encouraged by the families which I saw and conversed with. I found the residences of many Roman Catholics, whom I shall visit *frequently* if the Lord permits.

"But I have still better things to tell you about Roman Catholics whom I have *not* conversed with, but who *come to hear* the blessed Gospel; I mean the people of WARREN COUNTY, where I established a preaching station *two months ago*. That people are *all German*, and but a few families only are Protestants, all the rest are *Roman Catholics*, having their *church* and their *priests* among them.

"On the first Sabbath of the month, when I held my *second* meeting there, I did not expect a large audience, having but little confidence that my Roman Catholic hearers would come again. Great, therefore, was my surprise, when I saw *not only the same but a larger number* of of them, so that the school house where we met was crowded full.

"I shall now state what I have tried

to do to help them to a better religion. In the first place I have established *regular meetings on the Sabbath*, in the morning for the adults, and in the afternoon for both old and young; and in those meetings I have endeavored plainly to unfold the truths of the Gospel to them.

"In order to reach the *young and thoughtless*, I organized a singing class, which I meet twice in the week. Young and old take a great interest in this exercise.

"Besides my meetings and visits in Mount Clemens, I have almost every week made an excursion to some distant place, some times *as far as sixteen and eighteen miles* from the town. I have thus visited *nine different places* or settlements; some of them I have visited *many times* during the year.

"The means which I employed to do the people good, were religious tracts and newspapers. But the great means which I employ, above all, are *the Holy Scriptures*; these I preach, read, and explain to all as I have an opportunity.

"There are *six*, whom I have carefully instructed, who are ready to join the Lord's people, and of whom I entertain the best hope. They take an active part in our religious services."

MISSION AMONG IRISH ROMANISTS.

In the early part of the past year, the Rev. William McKee, was appointed to begin a Mission among the Irish population of Milwaukee, Wisconsin. The place was new, the Board not having previously attempted anything among its Roman Catholic inhabitants. Mr. McKee was also a stranger to the citizens. Concerning the mission he now writes:

"It is now some ten months since I was commissioned to labor among the *Irish Romanists* of this city. When I came here I was quite a stranger. I arrived on the 31st of May, and on the 1st of June visited several Romanist fami-

lies. I called on a few *Protestants*, chiefly ministers and men of influence in the churches, and solicited their co-operation and counsel. They spoke kind words, but in several instances I had plain intimations that *nothing* could be done—that the *spiritual condition of Romanists was hopeless*.

"Perhaps there is no city in the Union *more entirely* under the control of Romanists, than *Milwaukie*. In education, in politics, in religion, in every thing, the overwhelming majority of the Protestants has succumbed to them, so that they manage matters pretty much just as they please.

"They opposed the reading of the Bible in the public schools, and it was excluded.

"The city authorities tried to raise funds, by voluntary contributions, to *build an hospital*, but they failed. They gave it to the so-called, '*Sisters of Charity*,' and they obtained funds sufficient to do the work, and they obtained them from *Protestants, too!* Now there is one hospital in the city, but it is *entirely under the control* of the Bishop and the Nuns.

"These same Nuns have several schools which they conduct, and *many of the Protestants* send their daughters to those Seminaries to obtain a '*superior education*,' as they say, and they pay for it, too!

"You can judge of the state of things here, when I inform you that some who sustain very important and influential positions in Protestant churches, send their daughters to be educated at a *Po-pish* seminary!

"I find there are five seminaries of learning in this city, under the entire management of *priests and nuns*. They have six large churches here, and some five or six priests, besides the bishop.

"I went to the various churches in the city, and brought before them the great importance of reaching as many as possible of the *daughters of Romanists* by means of an '*Industrial School*.' I did succeed in enlisting a number of ladies,

belonging to several churches, to engage in the work. It has so far proved quite a 'success.' There are now *over one hundred and sixty in attendance upon it*, about three-fourths of whom are the sons and daughters of Romanists.

"The results of the moral and religious instruction imparted, has been manifested visibly in the improved appearance and conduct of the school.

"In the latter part of last summer, I organized a *Mission Sabbath-school* in the Sixth Ward, which I have continued to superintend, and in which we have gathered over forty children, Americans, Irish, and German. Only one or two of them belong to parents connected with any evangelical church. The teachers belong to *three different* evangelical denominations, and are all much interested in its prosperity.

"I have endeavored from time to time, to interest Protestants in the labors of our Society, and have, besides speaking of the success attending the missionaries of the Society both at home and abroad, distributed many of our tracts which relate to Romanism, and the means used to convert them to the Gospel of Christ.

"I visit our jail every Sabbath morning, and preach to the prisoners. Probably two-thirds of all I have thus addressed are Romanists.

"I have preached, less or more, *at two other stations* for some months. I have preached fifty-one sermons, delivered sixty addresses in the Mission, Sabbath, and Industrial Schools and elsewhere, on subjects relating to my mission. I have made seven hundred and fifty visits, and have visited *some two hundred and fifty Romanist families*. I have distributed four thousand pages of religious tracts; made one hundred and fifty calls on Protestants on mission business, and have distributed nineteen Bibles and four Testaments."

AT NEW ALBANY, INDIANA, on the Ohio River, four miles below Louisville in Kentucky, the Board have

sustained a mission among the Irish Romanists for several years with good results. Mr. J. McBride, the Missionary at that station, in writing concerning it, says:

"At present we have *two Sabbath-schools*, and *one Industrial School* for small girls in operation. The average weekly attendance is *two hundred and twenty-five*. We have *fifty-two* persons engaged in teaching in these schools.

"During the past year I have made *over two thousand visits*; have had access to at least *sixty Roman Catholic families*, with whom I have conversed freely, and imparted such religious instruction as in my judgment was demanded.

"I have given the *Tracts* published by the AMERICAN AND FOREIGN CHRISTIAN UNION a large circulation, and have also given to Romanists twenty-four New Testaments.

"The number of adults and Sabbath-school scholars, who give evidence of being *fully severed* from the errors of the church of Rome is *thirty-two*. *Three Romanists* have recently united with our churches—two of whom have been Sabbath-school scholars—and one of whom was *first* a scholar and now a teacher."

AT LOUISVILLE, KENTUCKY, the work of the Board has been much prospered. The Rev. John McDevitt has charge of the mission in that city. In giving a statement of the labors of the year and some of the visible results, Mr. McDevitt says:

"I find in referring to my daily journal, that I have made, during the year, *three thousand six hundred and fifty-six* visits,—I have distributed thirty-four Bibles, in English, German, and Irish, and sixty-one English Testaments; also about *seven thousand* pages of tracts, and a large number of religious newspapers, magazines, etc.

"I have held more than *fifty* meetings for prayer, with an attendance varying

from *three to twelve adults*; most of them willing, nay, *anxious*, to learn the truth as it is in Jesus.

"I have now under my immediate direction and control an average of *forty* children in our morning Sabbath-school, also in our afternoon Sabbath-school an average attendance of *one hundred* children. In our evening Sabbath-school superintended by our kind friend, Mr. Avery, in whose factory the school is held, we have an average attendance of about *eighty* children.

"In addition to these, we have our weekly 'Industrial School' for girls, which would average nearly *one hundred*, who are taught by a number of the Christian ladies here, who have also aided, by devoting of their time and money, in the good work of reformation. Besides the above work, I have sent children to various denominational schools throughout the city."

INDUSTRIAL AND SABBATH SCHOOLS.

The children of the present time will soon be the men and women of the nation, and have the control of its interests. Believing that the children of *Roman Catholic* parents will have a due share in managing public affairs, and that evangelical religious training is as valuable and important to them *individually*, as to others, the Board have given special attention to them.

So much importance has the Board been led to attach to the moral and religious education of the children of the foreign, especially the Papal population now in our country, that they have detailed one of their lecturing and missionary agents, the Rev. J. M. SADD, to the special service of visiting the principal towns and cities in the Ohio Valley, to arouse the Protestant population there to a like sense with themselves on the subject, to organize and set

in operation, and also to superintend so far as to keep in operation when started, both Industrial and Sabbath-schools. The time in which the Rev. Mr. Sadd has been engaged in this work is comparatively short, but he has founded several schools, and reports them in a flourishing condition.

There are now in the district of the Ohio Valley, *twenty-three* Industrial institutions, comprising between *three and four thousand girls* who are taught to sing—to make plain and useful garments—manners, morals, portions of Scripture, pious hymns, the principles and facts of the religion of the Gospel, and various things suitable to their sex, and adapted to fit them to discharge the duties of the domestic circle in a becoming and useful manner. Connected with these Industrial institutions are *two hundred and twenty-five* ladies of different evangelical denominations, all competent and excellent teachers, who devote much of their time and attention to the instruction of the pupils.

Besides those who are collected in the "Industrial Schools," there are many other children and youths of both sexes, who are gathered and taught in *Sabbath-schools*. These in the aggregate, amount to several *thousands*, and they have the benefit of both male and female teachers. There are not less than *one hundred and twenty-seven* men, who every Sabbath-day devote a good deal of time to the instruction of these children.

MEANS TO BENEFIT PAPAL FEMALES.

At this point the Board desire to say that hitherto it has been found most difficult—indeed almost impracticable—to reach, generally, the female portion of the Roman Catho-

lie population, and bring the Gospel to them. If, therefore, an evangelical and suitable agency could be found, which could overcome these embarrassments, be such as could reach the Papal females at all times, and to which they themselves could confidently come and tell their griefs, make known their wants and open all their anxieties about the way of life and salvation, a great desideratum would be obtained.

They have, therefore, deemed it expedient to make an experiment in this direction, and they have employed a few *females* to act in the capacity of teachers and missionaries. As far as they have gone in this experiment the results are very satisfactory.

We here submit the report of Mrs. Thistle, the excellent missionary and instructress in the Mission-school in 43d-street, near the 10th Avenue, in this city. Under her management the school has greatly prospered, more than *two hundred different children* have been enrolled on the list of pupils, and a good influence has been exerted over many of their mothers and sisters, and other members of their families. Mrs. Thistle says :

“It is now seven months since I became connected with your Society as teacher of the 43d-street Mission-school.

“During that time about *two hundred children* have received more or less instruction in our day school. At present there are more than one hundred and twenty names on the roll.

“Christian friends are coming to our aid, and taking quite an interest in our school. Two ladies have come to assist in the ‘Industrial’ department, and one of these, Mrs. B——, has given a handsome donation of boys clothing, which has been very serviceable. Some other

ladies who formerly attended have returned.

“While there is not that degree of emulation among my pupils which I would desire, yet there is such a degree of *improvement* as is calculated to encourage.”

CHRISTIAN HELPERS.

The following note from one of the ladies of the “Christian Helpers” association gives a brief and encouraging view of the *Industrial department of this mission*, though it conveys the sorrowful intelligence of the departure of one of the members who took a very active part in promoting its interests. The writer says :

“The average attendance has been much larger than formerly. Indeed there have always been more girls to sew than teachers to instruct them as they should be instructed. Notwithstanding, however, the very great disadvantages we labor under in this respect, the girls certainly show decided improvement in deportment and work. Many of them with a *little careful training* would make *valuable seamstresses*.

“As regards *order and quiet* there has been a decided improvement in this respect in the *whole school*.

“In the death of Mrs. Robb we lose one of our most faithful and punctual teachers. It will be difficult to supply her place, as *few ladies* possess the same amount of energy that she did, or are willing to deny themselves for the sake of the destitute and perishing. But God who orders all things for his own glory, can over-rule this sad affliction for the good of those to whom he has sent it.”

We now subjoin a letter from Miss E. Harrison, who is stationed in the city of Saint Louis, Missouri.

Miss E. Harrison says :

“During the past month, the first week, I visited thirty-nine families, and secured

forty-two children for the Industrial-school, which was then started and is now in operation.

"During the second week I visited and conversed with *thirty-two* families; obtained *thirty-eight* for the Industrial-school. One poor woman seemed very anxious to attend church, but had not suitable clothes.

"During the third week I visited *forty-seven* families, and gathered *twenty-eight* children for the school, and obtained eight children for the Sabbath-school. Read the Scriptures in two families, and prayed with three.

"During the fourth week I visited *sixty-four* families. Found *thirty-two* girls for our schools. Had interesting visits and prayed with two of them. Read the Scriptures at one house.

"I have started, and have now in operation *two* schools, one on Clark Avenue near 14th street, the other in the southern part of the city. The first has an *average* of *twenty-five* scholars with *ten* teachers, the second *seventy-five* scholars and *thirteen* teachers."

PUBLICATION DEPARTMENT.

The Board would now speak of the operations of the year, in the publication department. In this branch of service, they have made no material change since the last Annual Report.

They have continued to issue, *monthly*, the *Magazine* bearing the name of the Society. It has been printed on good paper, with clear, readable type, and filled with missionary intelligence from the Home and Foreign Fields, and such other matter connected with the objects of the Society, as to render it a valuable, and highly acceptable visitor in the Christian family; the Monthly Concert, the Missionary Convention, the Study of the Pastor, or reading

rooms of literary and religious associations.

An edition of *fifteen thousand* copies of the ANNUAL SERMON, by the Rev. Dr. Beman, preached before the Society, in New York, Sabbath evening, the 8th of May last, was issued in duodecimo form, comprising twenty pages, for gratuitous distribution.

The Board have issued new editions of *fifteen* of their tracts, during the year, in the *German* and *English* languages, which have been to a large extent distributed by missionaries, agents, and friends, who have taken an interest in our work. The *new tracts* issued are "The World a Missionary Field," (twenty pages)—"The Mission of Protestantism," (twelve pages)—and "Abstracts of the Tenth Annual Report," (eight pages).

Various "occasional papers" have been issued for the promotion of the interests of the cause, and they have fulfilled their office in diffusing information concerning the Society, its missions, missionaries, operations, good results, wants, etc., and in raising it up friends, and promoting its general welfare.

BIBLE-IN-THE-SCHOOL-QUESTION.

For years, or since their numbers in the country have emboldened them to attempt it—the Roman Catholic priesthood have sought to remove the reading of the Bible from the exercises of our public schools, and even to destroy the public "school system" itself.

To this phase of their influence the attention of the Board has been turned, and they have not hesitated to perform their share of service in relation to it.

To the rising spirit among the

Papal priesthood, to experiment on the popular sense of this nation in regard to the sanctity of the Sabbath, and to indulge in desecrating its sacred hours by public processions, by celebrations of festivals with military display, and such like, the Board have also not been inattentive, nor failed to exert their agency to counteract it.

Of various other matters set on foot by the Romish Hierarchy for the promotion of the ends of the Papacy, and diminution of Protestant power, they have not been unobservant, nor failed to put forth those influences which have been adapted to break, if not to destroy the effects of the evil set in motion, and to maintain our institutions and interests as a Protestant and evangelical people in their original condition—or in the state in which they were before so many Papists had come from abroad to dwell on our soil.

VOLUNTARY AID.

It is highly gratifying to the Board to be able to state that with the progress of time, and the more extended diffusion of knowledge concerning their operation, there is an increase of persons, gentlemen and ladies, who voluntarily render them and the cause a great deal of valuable assistance. A number of clergymen, the past year, who had not done it before, have preached to their own people on the claims of the cause, and encouraged them to contribute to the treasury of the Society. Some have done more. They have performed considerable *missionary* labor among Roman Catholics in their immediate vicinity. Many have given the Magazine a place at their monthly concerts, and

done a great deal to distribute the publications of the Society.

In many county and other local associations of churches for the promotion of the causes of Christian charity, the AMERICAN AND FOREIGN CHRISTIAN UNION is granted a place where previously it had none, and its interests openly advocated along with the Bible, the Tract, and other missionary associations.

From ladies in various parts of the country, they are receiving considerably increased assistance in their individual, and also in their associated capacity. From them, they have received boxes of clothing for missionary families, and valuable donations of various kinds for the use of the mission-schools, as well as funds for the treasury. To them they are especially indebted for the management and instruction of the *Industrial-schools*. They also render great assistance in the Sabbath-schools.

With pleasure, also, the Board acknowledge their obligations to many Merchants, Book-sellers, Stationers, and private individuals, for liberal gifts of various kinds for the use of the mission-schools. Also to the American Bible, and American Tract Societies for generous donations of their publications for the use of the missionaries at their respective stations.

AGENCIES—AND MISSIONARY AGENTS.

In their Annual Report of the preceding year, as well as in some other publications, the Board have expressed their deliberate convictions of the *necessity* as well as *value* to the Christian community of the labors of a class of competent and faithful men, devoted exclusively to the furtherance

of the interests of those charities by which the Gospel is to be helped in its progress to universal diffusion. They have not seen occasion to change the views which they have heretofore expressed on the subject, but by experience and observation have rather been confirmed in them.

They have employed no more *Missionary Agents*, however, than has been indispensably necessary to maintain the operations of the Society, and to keep it in healthful condition.

SUMMARY.

The number of persons employed in the Home Field, the whole or part of the year, is *seventy-three*, an advance of 10 on the number reported at the anniversary of 1859. They have been of *nine* different religious denominations, and of *seven* different nationalities. They have labored in 23 different States, embracing the northern, southern, eastern and western division of the country, east of the Rocky Mountains.

The number of children reported as receiving instruction in mission, week-day, Sunday, and Industrial-schools, is 4,617, (an *advance* on the preceding year of 431) which, added to the 14,250 previously reported, makes an aggregate of 18,860 children who have enjoyed the labors of the Society.

The number of Teachers, Male and Female, who have devoted much time to the various schools set on foot by the Society amounts to 406, an *advance* of 131 on the number who co-operated with the Society in this department the year before.

The number of Romanists who have been convinced of the errors of Romanism, as a system of religion,

and have avowed their convictions to the Missionaries, are many hundreds, while the *Converts* to Christ including those in the Kankakee colony, amount to nearly *one thousand*.

The *new Stations* which the Board have entered during the year are *nineteen*. These are chiefly in the Eastern, Middle, and Western States where the Romanists are congregated in the largest numbers. The number of pages of printed matter which the Board have sent out during the year, amounts to 2,036,000, in the *English, German, French and Spanish* languages, adapted both to Protestant and Roman Catholic readers.

With this review of the Home Field, we now leave it to take a survey of the

FOREIGN FIELD.

Seldom has the Foreign Field, either in the Eastern or Western hemisphere, exhibited such a spectacle as during the last year. Viewed from one stand point, the Papacy seems rejuvenated and ready for the conquest of the world. The Sovereign Pontiff seems self-complaisant, conscious of great strength and confident of success. He is arbitrary and exacting. He will admit of nothing but unconditional obedience to his will, or submission to his authority, even from kings and princes, and civil governments. His Prelates and Priests, and all the Orders of the Church, show a quickened activity in propagating the doctrines, in enforcing the rites and customs of the establishment, and in supporting his high and blasphemous claims. In their zeal, they do not confine themselves to the territories where the Papal religion is the acknowledged

religion of the State ; nor do they go out exclusively among the Pagans, to win them to their ways,—but they even swarm in Protestant lands, and around every Protestant mission among the heathen, and with unblushing assurance denounce all as heretics and doomed to destruction, who go not with them and their master at Rome.

But viewed from another stand point, the scene is materially changed, and the impression as a whole is essentially modified. From this point the Papacy seems approaching its dissolution, and at no very great distance from the period of the consummation. Romanism is seen to have so far departed from the facts and principles of the Gospel, to have so engrafted upon, or taken to itself the doctrines, rites, usages, ceremonies, superstitions, and corruptions of ancient and modern Paganism, that *inherently* its *vitality* as a system of religion is annihilated. It continues only through the power of traditional antiquity, and its sympathy with the corruptions of the unrenewed heart. It dies in the light and under the power of the spirit of the Gospel.

This quickened activity is adventitious. It is the outgrowth of circumstances, prominent among which are the diligent doings of the *Jesuits* during the last forty years, or since their restoration in 1814.

From this point too, Pio-Nono and his Court are seen, not only in direct conflict with civil governments which must overwhelm them if driven to extremities, and whose countenance has been hitherto given to the Vatican in support of its claims, but now the previously venerated name of the

Pope, the imposing ceremonies of the church, and all that the hierarchy can invent, fail to command the respect of *vast masses* of the population in Papal lands. The light is dawning. Liberal sentiments are penetrating the people, and they only wait for the opportunity when they may openly throw off the system which they thoroughly detest, and by which they have been so long oppressed.

For a long time Rome has not sent out such cries of distress, she has not made such pitiful appeals to the "faithful" throughout the world for help, as within the past year. And for a long time such doors of access to the Papal population of many countries of Europe and America have not been opened, as are now opened and invite the entrance of the evangelical missionary. We have, therefore, no doubt that the power of Rome is on the wane, though it be yet terrible, and works with deadly energy to destroy the souls of men.

But we proceed to notice the missionary labors in different portions of the Foreign Field. We begin in our own hemisphere, and will speak first of

CANADA.

The agency through which the AMERICAN AND FOREIGN CHRISTIAN UNION seeks to convey to the Roman Catholic population of Canada the blessings of the Gospel, is "*The French Canadian Missionary Society*" at Montreal. The Society has been enabled to employ 29 male and four female laborers, in the work of preaching, teaching, distributing the Scriptures and religious tracts, and promoting

in various ways the cause of evangelical religion among the people. It is stated in the last annual report of that society that, "since the commencement of this mission (1839,) considerably more than *a thousand* souls have embraced Protestantism, and *more than eight hundred youths* have received a good secular and religious education, who with scarcely an exception have embraced Protestantism, and are letting their light shine with more or less distinctness before their benighted countrymen."

It is proper to add here, that a new and powerful impulse to the evangelical cause has been given in many towns, and throughout large districts of both upper and lower Canada, within the past year, through the labors and influence of the Rev. Charles Chiniquy, of whom we have spoken in another part of this report.

The prospects of the cause of evangelical truth in Canada were never more bright than now.

SAINT DOMINGO, WEST INDIES.

The mission in the Island of Saint Domingo or Hayti, is under the immediate supervision or direction of the Board. It is in the western end, among the French speaking portion of the Island. The Rev. Arthur Waring, who was sent in 1851 to labor in the northern part of the French division, still continues in the service. Through the Divine blessing on his efforts *six small churches* have been founded, comprising a membership of more than one hundred souls, and *six* interesting and flourishing *schools* are established in connection with them. The government school at Pointe De Paix is entrusted largely to the care of the

missionary and the friends of the mission.

At each of the stations, Dondon, Raphael, Plaisance, the Môle, and Marmelade, Mr. Waring has native helpers to co-operate with him in conducting the services of religion, on the Sabbath and other days. His residence is now at Cape Haytien. During the last six months he has made extensive and prolonged visits through the island, and has preached a great deal and with very many good results.

The little church at St. Marc, gathered a few years since by the Rev. Mr. Niel, a missionary of this Board, but drawn away on his retirement by unfriendly influences, has been regained during the year by Mr. Waring, and appears well and promising. It now numbers about twenty communicants.

The work of evangelization in connection with this mission is encouraging. At most of the stations many of the superstitious and debasing customs of the Papacy are discontinued. At Dondon the *Sabbath markets* are closed, and *military parades* are not held on Sunday, as formerly. There is also improvement in the domestic circle. Licentiousness has suffered rebuke, marriages are more common than before, and the marriage vow is regarded as more sacred and binding than it used to be.

The missionary is much encouraged with the results of the labor bestowed, and earnestly calls for an enlargement of the missionary force to occupy the places which are now open and anxious to receive evangelical instructors.

In his report of labors for the year, Mr. Waring says :

"At Cape Haytien I have all this year to the present moment, kept up regular services; always twice on Sunday, and often in the week, except when absent or sick. This church has been greatly disturbed this year, and I am sorry to say, *almost destroyed*, by the machinations of Mr. J. But some of the members begin to return to their duty.

"I was never more hopeful of the Cape than now. The *Sunday evening* preachings are still very profitable. All the year the church at Dondon *has prospered*, and augmented its influence, and kept up its meetings *twice* on the Sabbath, under the conduct of brother Lacr  se, and one or two others, who sometimes in his absence conduct the prayer meeting.

"At the station at Raphael, brother Fouquet acquits himself as conductor of meetings in a way that certainly merits esteem; and all the church seems faithful, and also to enjoy spiritual life. Their meetings have been regular, in spite of the *Sunday market*, all the year.

"From Plaisance, I am expecting every day brother Benjamin, who seems faithful in all things. He holds regular meetings there every Sunday, and he and his wife are both active and zealous. They do a great deal of good at that place.

"From the M  le I have good reports, and am greatly desirous of going there. Their meetings have never ceased on the Sabbath, and I have much hopes of them. There are candidates there for reception into the church. I hope to set out soon for that place.

"To Hinche, I am about to despatch a box of books to the General, commanding there, who is a firm friend of the Gospel. There are already several believers there.

"I am sending all the books I have to all the places visited; but those I asked you for have not appeared; and I am astounded from day to day by the earnestness of the call for books. I want *now* at least *two hundred* Hymn-books, and

a *thousand* New Testaments, and School books, Tracts, etc., etc.

"We have *schools* at Dondon, Raphael, Marmelade, the M  le, Point de Paix, and Borgne; and I am greatly desirous of establishing one at St. Marc.

"On the whole, then, we have gained in membership and other respects."

There are now no less than *ten stations* connected with the mission at Hayti, at which evangelical religious services are maintained by the missionary and those native helpers who have been converted through his instrumentality. There are many inquirers, and a large number of candidates for church membership. There are also *six schools* in connection with as many different places, superintended by the missionary, and conducted by his helpers and the friends of the cause of evangelical religion. The missionary asks an enlargement of appropriation to this field, which now seems ripe to the harvest.

MEXICO.

The *Female Seminary* at BROWNSVILLE, in Texas, nearly opposite to Matamoras, designed for the education of Mexican girls in the principles of the Gospel, and devoted (now, exclusively,) to that service, has been continued through the year. Forty Mexican young ladies have been in attendance upon the Seminary during that time.

During the assault of Cortinas upon Brownsville, Miss Rankin, the Instructress and proprietor of the Seminary, crossed the Rio Grande, and resided for a short time in Matamoras. She there engaged personally in missionary labors among the Mexicans, and was encouraged with the success that was granted her. Within

the year she has found means of passing into Mexico several *hundred copies of Scriptures*, and many *thousand pages of tracts*. She says in her report :

"During the late disturbance by Cortinas, one of my pupils, with her mother, was obliged to go into Mexico. Since they have been there, they have both been very zealously engaged in the circulation of the Bible and other religious reading among the Mexicans. They have succeeded in distributing many copies of the sacred Scriptures and several thousand pages of tracts. *Twenty-four Bibles* have been carried to Monterey through their instrumentality, and *thirty* more, which the mother purchased and paid for by her own labor, they design taking into the interior."

Miss Rankin reports two interesting cases of conversion in Mexico, from which she has high hopes of great good. In no former year has there been so much done at this station, nor with such good prospect of valuable results.

CHILI, SOUTH AMERICA.

"The Rev. David Trumbull, who, several years ago, was stationed at Valparaiso, in Chili, and who still holds his relation to the Board, has continued to labor in that city during the year. The church established by Mr. Trumbull is in a flourishing condition.

"Mr. Trumbull has lately performed a good service to the cause of truth, by a public discussion which he has conducted through the Press with a Romish priest, in relation to the Holy Scriptures, and by publishing the letters of the priest with his own in

pamphlet form, for general *distribution* in Chili and other Spanish Republics of South America. These things show an advance of liberal sentiment in Chili, and encourage the vigorous prosecution of missions. The way is now prepared there for other missionaries.

"The Rev. N. P. Gilbert, who was appointed by the Board to that field, and to labor at Santiago, or at some other important point, in connection with Mr. Trumbull, has now well nigh completed his preparation for the service. He has given himself to the study of the Spanish language with great earnestness, and has also, during the winter attended a course of medical lectures at Burlington, in the State of Vermont. He has sought to prepare himself thoroughly. He is now preparing for ordination, which he hopes to receive in the course of the present month, or early in June, when he will be ready to embark for the place of his appointment."

We will now pass to notice the operations in the Eastern hemisphere.

We begin with

AZORES, OR WESTERN ISLANDS.

Mr. Albert White, who was appointed to labor in Pico and other islands of the western group, off the western coast of Portugal, of whom some notice was given in the last Annual Report, continued at the islands till the following autumn. He visited extensively, and found the people, in some instances, anxious to hear on the subject of evangelical religion. They were under remarkable restraints, however, by the state authorities, and so carefully were they watched by the police, as to prevent all opportunity of preaching or

making known the Gospel in any way advantageously.

He distributed the few copies of the Scriptures, as well as the tracts which he had taken with him, but he was not allowed to receive other books or tracts from America, England, or from any other source. He was not allowed to distribute *even the Roman Catholic version of the Bible*, nor any books whereby the people might be enlightened and brought to the saving knowledge of the truth.

Having, therefore, found his way completely shut up and no door of usefulness open, and no prospect of an opportunity to carry on the work of evangelization, he returned to this country, and entered upon other service.

IRELAND.

The Board have continued to sustain during the year in different portions of Ireland, a missionary band of five able and competent laborers. They have enjoyed the benefits of the counsel and general supervision of a Committee composed of various evangelical denominations at Dublin, and also of the special attentions and direction of the Rev. Dr. Heather, their worthy Secretary. They have been industrious, faithful, and highly useful. They have been instrumental in distributing many copies of the sacred Scriptures, and many pages of evangelical tracts, which have been the means of much good. They have not labored in vain. As part of the fruit of their efforts, a number of persons have been raised up to assist them in many of their fields.

In the great awakening or "revival" which has blessed that Island within the year, they have labored

much, and very happily. Many *hundreds of persons* look to them, under God, as the instruments of their conversion.

Of that wonderful reviving of the cause of Christ in the Island, in which it is computed that at least *eighty thousand souls* have been converted to God, Dr. Heather says :

"I am certain it will afford much gratification to your Directors, and the friends of the Society, to learn that your agents here have nobly and successfully done their part in antagonizing Romanism and in winning souls, since their appointment."

SWEDEN.

Sweden has presented a remarkable spectacle during the year. In her political circles she has been in a state of high excitement on the subject of religious liberty.

The country has witnessed, also, during the year, an unprecedented revival of religion—a *revival* which has spread its influence over many places and deeply affected great masses of the people, and been enjoyed most of the year. Many *thousands* have been converted to Christ, and the prospects of his kingdom as to spiritual, evangelical religion are greatly improved.

The Board have continued their subsidy as usual to the Rev. C. O. Rosenius, who is stationed at Stockholm. Besides preaching on the Sabbath and other days, he continues to edit and publish the *Pietist*, an excellent newspaper devoted to the interests of morality, literature, and evangelical religion. Of this periodical and the worthy missionary, the Rev. George Scott, of Liverpool, England, in a letter addressed to the Board soon after he returned from a tour

through Sweden and Norway last summer, said :

"I found ROSENIUS known and respected wherever I traveled in Norway or Sweden. His *Pietist*, an edifying monthly, commenced by me in 1842, has a very extensive circulation, and I met many who had never seen the editor, but who thankfully referred to his periodical as the instrument of their conversion. Mr. R. also preaches regularly twice a week in Stockholm, holds many private meetings, labors hard in connection with the Evangelical Fatherland Society, and is constantly beset with anxious inquirers, for all which toils he takes no remuneration but what you send, deeming this the wiser course."

BELGIUM.

The work of evangelization in Belgium is gradually extending. The Evangelical Society at Brussels, through which our Board operates in that kingdom, has considerably enlarged its sphere of labor, and increased the number of its missionaries within the past year.

In 1832, there was but *one Protestant church* in Brussels, now there are *seven*, if not more. Then, there were but *seven Protestant churches in all Belgium*, now there are between *thirty and forty*, having connected with them between *ten and fifteen thousand* converts. All the converts were originally Roman Catholics. The Pastors, Evangelists, and Teachers are fast gaining a wider influence, and if duly supported by evangelical Christians, must eventually become a strong and valuable power in that interesting kingdom.

FRANCE.

France still continues to attract the

attention and sympathies of the Board, and constitutes in their judgment one of the most important and interesting missionary fields now open to Christian effort. She took a prominent part in founding the Papacy, and is the centre of its *pecuniary* influence. She has persecuted the true church at times with relentless fury, and poured out the blood of Protestants like water. She has been regarded by Rome as among the most faithful and powerful of her allies—"the right arm of the Papacy." And yet it is from France that the Popedom has received its most deadly wounds. Ever and anon she has struck a blow which has made the kingdom, whose centre is in the "seven-hilled city," tremble through all its parts; and the events of the current century fully justify the belief that France is to be a leading agency in thwarting the design of the enemies of the Gospel, and in advancing the kingdom of Christ among the subjects and slaves of the "man of sin."

It is with much satisfaction that the Board is enabled to report that the interests of evangelical religion are constantly increasing throughout that extensive and powerful empire.

Including the different churches which are neither of the Reformed nor of the Augsburg confessions, and which maintain at least one hundred pastors, and two hundred places of worship, there were, two years since, when inquiry was made concerning it, *one thousand Protestant pastors* who supplied from *fifteen to sixteen hundred places of worship*, and had from *seventeen to eighteen hundred* elementary schools under their direction. These numbers have increased since that time. The aggregate Protestant population in France is com-

puted now to be not less than *four millions*.

Through the *Central Protestant* and the *Evangelical Societies* of France, established in Paris, and the *Evangelical church* at Lyons, the Board participate in the work of publishing the Gospel in that land.

The *Central Protestant Society* is steadily enlarging the sphere of its operations, and the number of its laborers. Last year it published the Gospel in more than *one hundred* different places, and employed during the whole or part of the time, *sixty-four* laborers, of whom *thirty-seven* were pastors, *eight* evangelists, *fourteen* teachers, *five* colporteurs and Bible-readers. To the permanent Committee, there has recently been added a "General Agent," with a view to unite more effectually the efforts of the friends, and thus to promote the power and usefulness of the Society. And it is an encouraging feature of the times that there has recently appeared within the field the *spirit and fruits of a "Revival."* In a late communication from a prominent officer of the Society to the Board, is the following announcement, viz :

"A great *Revival* has taken place recently among Roman Catholics near Vesoul. In *two or three* villages situated in the neighborhood of this place, nearly a *thousand souls* have left the Roman Catholic church and turned to evangelical Protestantism."

"Other movements of this kind are announced to us in other localities."

"The *Evangelical Society*" is the organ of those churches of France which act independently of State patronage and supervision. Those churches are few, and not distinguished by wealth, and yet they have

cherished a strong missionary spirit and labored with exemplary zeal in the work of evangelization. The missionary force which they superintend and sustain through subsidies received from abroad, together with their own efforts, comprise *fourteen* pastors, *thirty-seven* teachers, and *seven* Bible readers, who are distributed in *seven* of the civil "departments" of the country.

In the city of Paris and its suburbs, they have *two* missionary chapels and *thirteen* schools, comprising a *thousand* Roman Catholic children, besides an excellent evangelist in the centre of the city, near the Seine. In writing to the Board recently, the Secretary said :

"The spirits of Frenchmen are more and more alien to Popery. The last war has done no good to the Pope's cause."

The *evangelical church of Lyons* is an independent organization, and acts upon the voluntary principle, in its own support, and in the management of its work of evangelization. The Committee, in a late communication to the Board, say : "We are still obliged to contend with the intolerant Society of St. Francois De Sales;" and after quoting from its publications against Protestants and evangelical religion, and stating a variety of instances of opposition brought against them, they add :

"In spite of violent opposition, the kingdom of Christ continues to advance among us ; the work of evangelization assumes from day to day a more serious character, and gains in depth and spirituality as well as in extent. A *great number* of persons show themselves really concerned about the solemn question of eternal salvation, and we frequently see new

doors of usefulness opened. . . . The good work conducted among the soldiers is attended with blessed results. . . . Our hospital, too, bears fruit no less precious."

The stations under the care of the Committee are represented as in a state of spiritual prosperity. "At all, the Committee say, the Gospel is listened to with attention, and in some it has already produced blessed fruits of conversion and confession of the truth."

The missionary staff comprises *seventeen* persons who devote *the whole* of their time, and from ten to twelve persons who give only *part of their time*, to the work of evangelization.

Besides the foregoing Societies, the Board have extended aid in France, to the Rev. Edward Verrue, one of the ministers of the Reformed Church, who labors at Poitou, about forty miles from the city of Paris.

Mr. Verrue has under his care *four* schools for boys, *two* for girls, and *three* asylums. The station is represented as prosperous and very useful.

THE AMERICAN CHAPEL IN PARIS.

The American Chapel in Paris has continued to share the attention and efforts of the Board, and to maintain its useful and happy influence. Until the month of November last, it enjoyed the ministerial labors of the Rev. R. H. Seeley, (as Chaplain,) who at that time returned to the United States.

At the expiration of a few Sabbaths from the time of his retirement, and during which the services were maintained by clergymen in the city, the Board were enabled to procure the Rev. George L. Prentiss, D. D.,

to take the pastoral charge of the Chapel till a permanent incumbent could be obtained. He entered upon his labors the first Sabbath of January last. He expects, however, to retire from the place some time during the present month. No vacancy, however, is expected to occur in the Chapel.

Early in the winter the Board had their attention directed to the Rev. John McClintock, D. D., of this city, as a minister of the Gospel possessing in an eminent degree those qualities needed for usefulness at that important station. They lost no time in securing his services. They are happy now to be able to state that he has accepted the appointment proffered him, and is expected to leave this country for his new field of labor in the course of a few weeks.

The Board look with lively interest to the American Chapel in Paris for good to the Americans who visit or temporarily reside in that city, and also as an institution through whose influence the Christian people of the United States may be brought into closer and happier connection with the various evangelical organizations which exist in the French Empire, and in other parts of continental Europe.

PIEDMONT—THE WALDENSES.

Through the small, yet evangelical and heroic Church of the Waldenses, the Board have continued to labor in Piedmont and some other parts of Italy. Their sphere of operation has been signally enlarged, and while they have continued to attend with encouraging success to the schools and churches within the limits of their mountain homes, they have been

called to labor in many places, where, for long centuries, the Gospel has been virtually excluded; and it is gratifying to know that the Waldensian Church is gaining the confidence of the Italians as an agency suited to institute and conduct the work of evangelization within the Italian territories, and among the Italians themselves.

The Waldensian people amount to about 22,000 souls. They have 160 schools in their valleys, comprising about 5,000 children, and in their connection are about *twenty* pastors, evangelists, school masters, and Bible readers. They have a college and theological seminary at La Tour, provided with competent professors, and attended by a good number of students.

The following extracts from a recent report of the Rev. Dr. Revel, Moderator of the Table, will further represent the operations of the year and some of their results, viz :

"I desire to thank you most cordially for your affectionate letter of February 17th, and also for the remittance which came with the letter. We are the more grateful for that aid, because, as you must have noticed in our report for January, our treasury is low, and consequently our means for the work of evangelization are very limited.

"And who could doubt the views of the Lord with reference to the *Italian nation*, in presence of those numerous events which crowd each other like the waves of the sea, and all more and more unexpected. Eleven years ago, *to have spoken to a Roman Catholic of the Word of God, and of the doctrine of salvation by grace through faith without the works of the law, would have been counted one of the greatest crimes.* We have seen one of our co-religionists *detained in prison*, in company with the most abject criminals *for more than one year*, simply for having *sold a few copies of the Bible* to some

Roman Catholics. Now we have colporteurs in Piedmont, in Lombardy, and in Tuscany, and also in the provinces of Emilia.

"Moreover, we learn from the reports that are made to us, that the Bible is eagerly sought. The evangelists who labor with zeal at Pignerol, Turin, Casale, Alexandria and Voghera, also at Genoa, Nice, Favale, Aosta, Courmayeur, Milan, Pisa, Leghorn, and Florence, are obtaining marked success. God blesses their works of love. People begin to acknowledge, everywhere, the worth of an evangelical preaching without any sectarian tendency, having for its sole object the salvation of immortal souls, and coming from men properly instructed and zealous of good works.

"Those even who do not share our views, and who have said so openly, and that the 'Waldensian Church' was not made for *Italy*, now confess that *it alone* of all the rest, has *the force, the moral power, necessary to constitute churches*, and they begin to see and to feel, as very lately one of the chiefs of this town said, 'that the Waldensian element will attract to itself the various fractions of the Italian churches, as soon as the fanaticism of the first moment shall have passed away.'

"We are on the eve of events of momentous importance, if, as is generally expected, the Pope shall carry to the end pretensions and clerical blindness, and hurl against the King, the government, and their accomplices, the '*Major Ex-communication.*' The European discussion which had already assumed so strong a *religious* aspect, will take *exclusively* that character, and from that time, it will really be for the Pope a question of 'to be or not to be.' "

THE CHAPEL IN ROME.

The Rev. E. Edwin Hall, who labored several years in behalf of the Board in connection with the American Chapel in the city of Rome, with great acceptance and usefulness, re-

turned to this country last summer, From an early day, subsequent to the revolution of 1848, the chapel has been in the house of the American Ambassador, and to whom the Board has paid an annual rental, enjoying by courtesy his protection from annoyance by the local authorities of the city.

In the autumn preceding the return of the Rev. Mr. Hall to America the Hon. J. P. Stockton succeeded the Hon. Lewis Cass, Jr., in the Legation.

The chaplaincy at that station has been held successively by ministers of the Congregational, Old School-Presbyterian, and Reformed Dutch denominations.

At the suggestion of Mr. Stockton, the Board resolved to fill the vacancy at the chapel by an Episcopal clergyman. Their attention having been directed to the Rev. Isaac P. Labagh, of the city of Brooklyn, N. Y., as eminently fitted for the place and its duties, they took early measures to secure his services. He accepted the appointment.

On the 29th of October, Mr. Labagh left New-York, and repaired without delay to the field to which he was appointed. On his arrival at the city of Rome, he found the Rev. Wm. Chancey Langdon, of the Episcopal Church, admitted by the minister to the occupancy of the Chapel, and measures in progress to organize an Episcopal Church. The organization was speedily completed. Mr. Langdon remained in the place, having been chosen the pastor of the church, and the following paper, expressive of the views of the people, and of their sense of obligation to the Board was forwarded to the office. The Rev. Mr. Labagh returned to New York.

Whereas. The Rev. Wm. Chancey Langdon has come among us to establish a permanent Episcopal Church, which has long been needed here.

Whereas, We believe that such a permanent church will alone unite the Americans in Rome in one service, therefore it is unanimously

Resolved, That we extend him hereby a cordial welcome, and in proportion to our respective means, we offer him our undivided support.

Resolved, Also, that the thanks of the Americans in Rome, are due to our Minister, Mr. Stockton, for extending to the Rev. Mr. Langdon the use of a room in his house, and the protection of our flag. And

Whereas, Since the commencement of this enterprise, the Rev. Isaac P. Labagh, the Agent of the AMERICAN AND FOREIGN CHRISTIAN UNION, has arrived here, sent out to continue the winter services at the Legation, under the direction of that body, and in view of the fact that the work already commenced by the Rev. Mr. Langdon is intended to be permanent, that he has come to make his home among us, and that the Rev. Mr. Labagh has expressed himself unable to assume such relations towards us, and believing, moreover, that this is now a self-sustaining parish, and need no longer be a missionary station; therefore,

Resolved, That while we return our sincere thanks to the Rev. Mr. Labagh for his coming, and to the Society for sending him to us, gratefully acknowledging their past services here, we request him to inform the Society of our unanimous wish for the continuation of the church already inaugurated by the Rev. Mr. Langdon, any interference with which would, in our opinion, at this time be productive of much evil.

Resolved, Also, that the thanks of this meeting are hereby tendered to the Rev. Mr. Labagh, for his Christian and friendly suggestion, that the Americans in Rome should meet and decide for themselves these questions.

Resolved, Also, that the Rev. Mr. Labagh be requested to forward a copy of these resolutions to the AMERICAN AND FOREIGN CHRISTIAN UNION, and ask their prayers for our welfare.

Resolved, That the Secretary be instructed to furnish the Rev. Mr. Labagh with two copies of these resolutions; one for his own use, and the other to enable him to carry out the request contained in the fifth resolution, and that a copy hereof be likewise furnished to the Rev. Mr. Langdon.

H. A. LYONS, (Prest.)

H. DE V. GLENTWORTH, (Secy.)

November 26th, 1859.

TURKEY—CONSTANTINOPLE.

In the last Annual Report, the commencement of a Mission-school among the Romanists in the suburbs of the city of Constantinople was briefly noticed. Enjoying the supervision and counsels of the Missionary Association in that vicinity, and especially the countenance and care of the Rev. H. G. O. Dwight, D. D., Mr. Costabel has continued his labors as missionary teacher during the past year. Like every new enterprise the school has had difficulties to encounter, but still it has been maintained, and at times has had as many as *twenty* pupils, who have been of Italian, French, Dutch, Swiss, Polish, and Armenian parentage. The school is composed of boys and girls, (more of the former than the latter,) and their ages vary from *seven to thirteen* years. Concerning this school the Rev. Dr. Dwight, in a letter to the Board, says:

"The experiment of the past year has satisfied the Committee that we should go forward, and not backwards. We have at the present moment the prospect of receiving soon

more Roman Catholic pupils. Mr. Costabel is evidently giving them good religious instruction."

CONCLUSION.

Thus we have briefly surveyed the work in the Foreign Field. We have confined our observation to those stations and missionaries who hold immediate relations to the Board, and are wholly supported by the Society; and to those Associations and laborers to whom subsidies are sent, while their relations are less intimate, and the pecuniary responsibility of the Board is correspondingly less.

The missionary force in the Foreign Field, as connected directly with the Board and also with those missionary organizations with which the Society co-operates, comprising Pastors, Evangelists, Bible-readers, Colporteurs, Teachers, and laborers of various kinds, amounts to *two hundred and twelve* persons, an advance of *seven* individuals on the number specified in the last Report.

In the progress of this examination we have had most clear and convincing proof that the cause in which the AMERICAN AND FOREIGN CHRISTIAN UNION is engaged, is the cause of God. It attracts his special notice. It shares his marked favor. In both hemispheres the minds of *millions* of the race have been moved upon the subject of the errors, corruptions and ruinous influences of Romanism, and are beginning to feel an ardent desire for the salvation of Romanists. Since the days of the Reformation, such distrust of the system of Papacy on the part of the masses of Papists—such open doors for preaching and propagating a pure and evangelical Christianity among them has not been known, as has been realized during the last year. Within that period we have seen immense multitudes openly renounce Roman Catholicism,

and lay off all obligation to the Romish church. We have heard the call from individuals, families, and whole villages, for the Holy Scriptures and the service of evangelical Protestant ministers. We have seen *revivals* among Romanists in various places, especially in France, Ireland, and the United States, whereby most wonderful moral and religious reformatings have been effected, and in the aggregate *thousands of souls* have been hopelessly converted to Christ; and we have also seen *tens of thousands of Papal children and youths* collected in Mission-schools, and taught the great facts and truths of the Gospel.


On the other hand, such vigorous activity on the part of the Papal Hierarchy—such burning zeal in its behalf—such crowding upon Protestant lands the rites and usages of the Romish church—such arrogance on the part of Papal functionaries, and such efforts to embarrass all non-Papal governments and all evangelical measures for the maintenance and advancement of the truth, have not been known for centuries as has been witnessed during the year just now closed.

But these movements of the hierarchy and their friends are not sufficient to check the progress of that mighty agency which is shaking the confidence of the world in that hoary religio-political system which for centuries has oppressed the church and troubled the nations, and whose Head at the "Eternal City" is even now meditating an Exodus from its enclosures, similar to that of 1848, yet much less hopeful of a return to occupy the Chair of St. Peter, in peace. The "signs of the times" indicate clearly that the struggle which is to terminate the *temporal dominion* of the Pope, and be followed by the removal of the peculiar doc-

trines, institutions, and influences of the "Man of Sin" from the face of the earth, has commenced, and is destined to go on with augmented power and vigor. Kings and princes—some of the mightiest rulers of the nations—who themselves, as well as their subjects, are Roman Catholics, by the over-ruling hand of Providence have become deeply involved in the conflict, and are exerting a prodigious influence, however unwittingly, toward the accomplishment of the predicted downfall of mystical Babylon.

But to the Church of Christ we are taught to look for those agencies by which error, superstition, and sin are to be overcome and men are to be brought to the foot of the cross and saved. *Light and love are her instrumentalities.* She wields no carnal or unholy weapons. And through the band of laborers, drawn from her numbers and sent forth by the associations whose proceedings we have now reviewed, what wonders has God wrought through those means of light and love! He has far exceeded in these things the faith of the most confiding. And from what he has done, we derive the encouraging assurance that he will soon do still greater and more marvelous things. We cannot doubt it. The "Man of Sin" shall be destroyed, for the mouth of the Lord has spoken it.

The Board, therefore, in view of past success and of the bright prospects of the future, earnestly yet respectfully call upon their brethren of the Society to engage in the work the present year, with fresh ardor, and augmented energy, assured that the downfall of the Papacy, the consummation so long desired and prayed for by the Church, will in due time be realized. "Blessed is that servant whom his Lord when he cometh shall find so doing."

 The *Receipts*, and other matter, crowded from this number, will appear in the next issue.

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